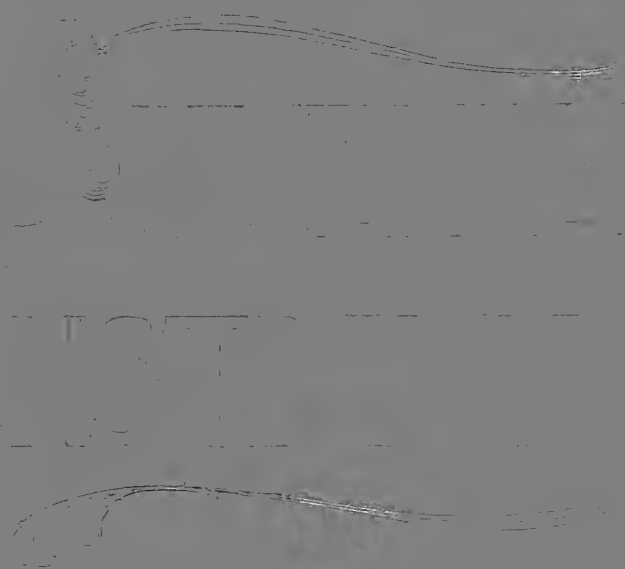


HOLINESS TO THE LIPS



Cliff Elward 2436

VOL. XXXVI

FEBRUARY 1906

1906

DESIGNED
FOR THE
ADVANCE-
MENT
OF THE
YOUNG

GEORGE I.
CANNON
EDITOR
SALT LAKE
CITY
UTAH

Journal of Management Education 30(6) 709-728
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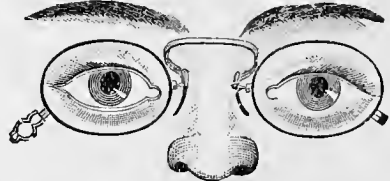
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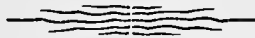
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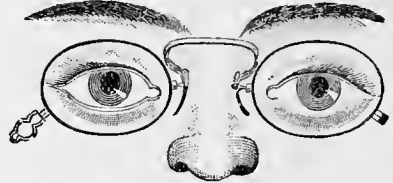
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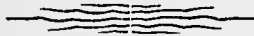
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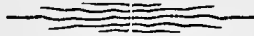
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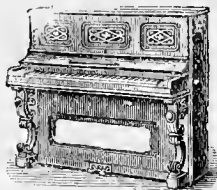
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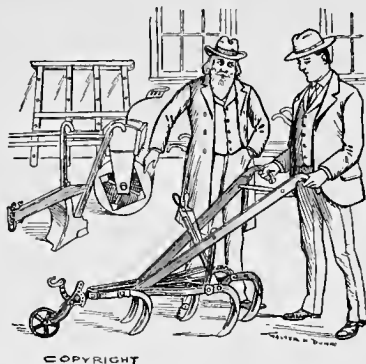
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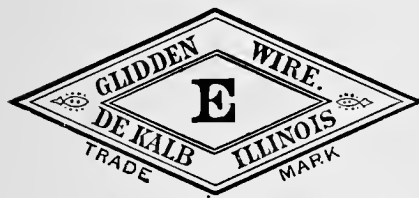
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VOL. XXXVI.

SALT LAKE CITY, FEBRUARY 15, 1901.

No. 4.

THE PROPHET ELIJAH.

AFTER the kingdom of Solomon was divided between Rehoboam and Jeroboam there were many kings over the ten tribes of Israel and over the tribe of Judah.

Some of the kings reigned a good many

named Asa, who reigned forty-one years, and his son Jehoshaphat, who reigned twenty-five years, but the rest were very wicked.

The Lord had promised to uphold the kingdom of Judah, wherein was the city of Jerusalem, because, through that tribe He would



ELIJAH FED BY THE RAVENS.

years and some only a few years, but the most of them were very wicked and led the people into all manner of wickedness.

The tribe of Judah had one good king

some day send the Savior of the world, who should redeem His people from their sins.

After many years the Lord raised up a prophet named Elijah, who came to the

wicked king Ahab and told him that the Lord would send no rain upon the earth for a long time.

The Lord then told Elijah to go and hide himself near a certain brook, where he could have plenty of water to drink, and that He would send ravens to him with food. So the ravens brought him bread and meat every morning and every evening for a long time.

He had to hide because Jezebel, the wife of king Ahab, had all the prophets killed that she could find.

After a long time the brook dried up and the Lord told Elijah to go to a certain city, and a widow woman there would provide for his needs. When he came to the gate of the city he saw a woman gathering up what sticks she could find, and he asked her to bring him a drink of water and something to eat.

She told him that she had only a handful of meal and a little oil in the house, with which she was going to make some bread for herself and her son, and that when that was eaten up they would have to die for they could not buy any more meal or oil.

In those days they used oil instead of lard to cook with, and with which to mix their bread.

Elijah told her to make a little bread for him first and then make some for herself and her son, and the Lord would bless her, and the oil and meal should not give out until the Lord sent rain upon the earth.

You see the crops could not grow because there had been no rain for so long a time. But she had faith in the promises of the Lord, and she made some bread for the prophet first, and told him to come and stay at her house; and every time she needed to make bread she found there was enough oil and meal to make it with, so that she and her son and the prophet had what they needed to eat all the time.

One day the widow's son grew sick and died. She felt inclined to blame the prophet for it, but he took the child up stairs to his

own room and prayed to the Lord that the child's spirit might come back to him, and the child opened his eyes and was alive again, and Elijah gave him to his mother.

When there had been no rain for three years the Lord told Elijah to go and show himself to King Ahab and He would then send rain upon the earth.

When the prophet came to King Ahab he told him to call all the prophets of Baal together at Mount Carmel, and when they were come he said to them «How long will ye halt between two opinions? If the Lord be God follow Him; but if Baal be God then follow him.”

He told them that he was the only prophet of God which was left alive, but that Baal's prophets numbered four hundred and fifty, and he said they were to offer a sacrifice to Baal, and he would offer a sacrifice to God, and neither of them should put any fire under the wood, and the god who sent fire to consume the offering was the one they would all serve. To this the people agreed.

Elijah then told them to get two bullocks, one for themselves and one for him. They were to make their offering first and he would offer his sacrifice afterward.

They were to build an altar and dress their bullock and put it on the wood which was on the altar and then they were to call upon Baal, which was the name of the god or idol which they worshiped, but they were not to put any fire under the wood.

When they had the altar and the bullock ready they called upon Baal from morning until noon but there was no voice and no answer. Then Elijah began to make fun of them. He told them to call louder, for Baal must be asleep, or talking to some one, or perhaps he was off on a journey. So they called still louder, and jumped upon the altar, and cut themselves with knives so that the blood gushed out, but still there was no answer, and it was getting near evening. Then Elijah told them it was his turn. He took twelve stones, one for each of the twelve tribes of Israel, and built an altar in

the name of the Lord, and he made a trench or ditch all around the altar.

He then put the wood in order and cut the bullock in pieces and laid it on the wood, and he had the people fill twelve barrels with water and pour it on the sacrifice and on the wood, and the water ran down through the wood and stones and filled the trench.

By that time it was all quite wet, but Elijah prayed to God that He would make Himself known to the people, and that He would show them that He was indeed the God of Israel, whom they ought to worship.

Then the Lord sent fire from heaven, which fell upon the altar and burned up the sacrifice and the wood, and the stones, and the dust, and licked up the water which was in the trench, and the people fell on their faces and worshiped God.

After that Elijah had all the wicked prophets slain. He then told Ahab that he might eat and drink, for they would soon have rain.

Elijah then prayed to the Lord, after which he told his servant to go up to the top of the mount and look toward the sea. The servant returned and said he could see nothing. The prophet told him to go up seven times, and when he came back the seventh time he said there was a little cloud coming up as big as a man's hand. Elijah sent him to tell king Ahab to get his chariot and hurry down before the rain stopped him.

Very soon the sky was black with clouds and there was a heavy rain, and Elijah ran before Ahab's chariot to the city.

Celia A. Smith.



TWICE KIDNAPPED.

GRANDMA'S STORY.

I THINK I see my Grandma [Sister Hannah Tupper Grover] now, in her great high-back rocker, surrounded by a little group of grandchildren, eager for stories of Grandma's childhood, or thrilling accounts of Indian encounters.

«Was that a really true story, Grandma?» we ask each time, knowing well her invariable reply.

«Yes, every word of it—true as gospel.»

Grandma's stories are always true ones,—epochs from her own or her forefathers' lives, and that is the secret of their being the very nicest and most interesting stories in the world. Children love true stories best, and invariably experience a feeling of disappointment and sadness when they discover that a particularly fascinating tale was only a made up one.

When we go to Grandma's house, we eat doughnuts and apples while she tells stories, and she always winds up with one which we love best of all and never tire of hearing.

«Once upon a time,» she begins, (we like this old, trite style of commencement), «a long, long while ago, many years before any of us were born, there lived in the States a young woman by the name of Hannah.»

«She was named after you, wasn't she, Grandma?» puts in little Maude.

«No, child, I was named after her. You see, children, she was my great, great aunt, and I was not born till a long while after then. This Hannah was married to John Smith, and they went to Canada to live.

Here they built a little cabin from the trees in the woods, and John took up some land. It was a lonely life for this young

couple, hundreds of miles from their kindred; living in the woods with no neighbors for several miles around. Indians, too, were very cruel and blood-thirsty in those days.

One day John was obliged to go to the nearest settlement for supplies for the winter. He felt some uneasiness at leaving Hannah alone, but she laughed at his fears.

«Leave your gun on the wall, John, and I am safe enough. Do start out or you will not get back tonight, then I shall have just cause for fear.»

John still lingered, however, his face very grave and perplexed despite his wife's brave cheerfulness. Then she playfully but rather sternly marched him out and bade him do his duty. «And leave to God the rest.»

Somewhat reassured, John drove off, turning to smile and wave his hand to the brave girl in the doorway until the winding road shut each from the other's view. Hannah then went back to her work, glad of the long day ahead. She would make John some stout homespun shirts while he was away, and give them to him for his birthday on the morrow.

The time passed by rapidly; at dusk, she laid her sewing on the bed, tired and hungry. A sudden vague uneasiness stole over her. It seemed so strangely quiet and shadowy. She glanced over at the window apprehensively and wished John were home.

«Pshaw! What strange fancies one has in the dark. I feel as though some one is at that window watching me. I will make sure.»

She crossed the room, half ashamed of her growing feeling of some impending danger, looked out, then drew back in terror.

In all his hideous war paint, with gorgeous feathers in his long, black hair, stood a grinning savage, his great, ugly face pressed close to the window. Behind him were more of them, and the sight chilled her blood, and rooted her to the spot. She was powerless to think or do for the moment.

«White squaw, come out,» commanded the Indian, rapping violently against the pane.

Then, like a flash, the girl roused herself and ran for her gun. Instantly the savages made a rush for the door, and ere she could reach the rifle, the door fell smashed to splinters, and she was surrounded by black grinning faces, their snaky eyes gleaming with triumph, their clutch already upon her.

At this perilous moment, death staring her in the face, Hannah turned and smiled bravely upon her captors.

«What do you want of white girl?» she asked, her calm, quiet tone disguising the terror she felt. «She do what you say. Don't be rough. She mind.»

«You go with us,» demanded the chief, his great hand never loosening its grip on her arm for an instant. «Come, we want white squaw. We keep.»

Obediently, but dazed and horror-stricken, she followed them. Terrible though her fate, she had time to think of John, and prayed that they might get away ere he returned, for they would be sure to murder him.

The Indians soon reached the spot where their ponies were waiting for them, and ere long Hannah was being borne far away from civilization to the red man's tent.

When John came back to his plundered house, Hannah also gone, his agonized mind already pictured her being tortured to death by the murderous savages, her dead body lying perhaps only a few feet from her home. The sight of the half-finished shirts brought bitter tears to his eyes. Then rushing out, he roused all the neighbors for miles around.

Armed to the teeth, they scoured the woods for days, but no traces of Hannah's murdered body were found, nor any clues of the Indians' whereabouts. Then John went back to his desolate home, his interest and ambition in life gone, his mind ever dwelling upon the terrible fate of poor Hannah.

Months of suspense and hopeless hope dragged by. One night John sat by the dying embers of his hearth, brooding over his troubles, when he heard wagon wheels stop outside the door. A timid knock, the door

opened, and there stood before him a sweet vision.

He rubbed his eyes, and looked again; then started up and rushed forward with a glad, glad cry.

«John, John, are you going crazy?» she laughed, the tears in her own brave eyes, while he held her as though he never would trust her out of his arms again. The broad grin of the teamster who was peering in at the door, passed unnoticed until his rough voice broke the sweet silence.

«Seen' as how she's got back here all safe, we'll be travelin' on. No, thank yer, can't stop yet fer the night,» and he departed amid a shower of thanks and blessings from John and his wife.

«And now, dear wife, tell me all about it,» cried John, taking her to the fire. It had died quite out, but what of that? Hannah's sweet presence filled the room with warmth, light, and joy. «I began to fear I had lost you forever. When I first saw you standing there, I thought it must be your spirit, dear one, come to comfort me.»

Then little by little with much questioning from John, and many caresses in between, she told him all. The Indians had treated her well, she endeavoring from the commencement to win their affections. She had pretended to be well pleased with her quarters, so as to allay their suspicions, and so as not to be guarded so closely.

«But John, I had but one desire, one thought, and that was to get back to you. I never gave up hope, but waited day by day, trying to calm my impatience by making pretty ornaments to please the dusky rascals, or again in singing, or perhaps in cooking some savory dish. Finally I was allowed to go and come as I pleased.

«A number of emigrant teams were passing the camp one night after I had gone to my tent. This was my opportunity. Stealing out, I hid in one of their wagons, and when out of sight of the camp, told my story to them. Since then I have been transferred

from wagon to wagon getting a little nearer home each time until finally I fell in with the kind people who were coming this way. That is how I am here.»

«You do not look as though you had been treated very badly,» exclaimed John, who had never taken his hungry eyes from her rounded features, glowing with health and radiance. «Confess now, did not that daring nature of yours somewhat enjoy the novelty and romance of such an experience?»

«It was horrible at first,» she answered with a shudder, «but after a while I learned to adapt myself to my surroundings better. You see, had I whined and fretted, and appeared unhappy, the Indians would have grown tired of their prisoner and put me to death. I realized this, so put forth my best efforts to please and captivate them.»

«Sage little philosopher,» murmured John, very proud of his brave, diplomatic wife.

Well, time went on, and by and by that part of Canada where John lived became more settled until they had several neighbors within half a mile of their cabin. In time a little daughter was born to John and Hannah. Such a tiny babe she was, but she brought joy and happiness with her. No baby in the land ever received a warmer reception than this little first-born. On the fifth day, she did not appear very well, and this worried the young mother.

«John, you must go to town and get some herbs for baby,» said Hannah, uneasily. «Mrs. Adams here will keep me company while you are gone.

«If I leave this late in the day, I can not get back before midnight,» demurred, John, looking anxiously at the fretting babe. «Still if baby is sick perhaps I'd better go.»

«Do go, please,» she urged.

That decided him. He took the wee babe in his arms and kissed the wrinkled little face, wondering the while if this funny little thing would ever grow to look like a human being.

«Isn't she pretty!» said the happy mother,

noting his interest in baby. «Don't you think she resembles your mother, John?»

John reddened, stammered, «Yes,» hesitatingly, then beat a hasty retreat.

He rode off at a furious pace, determined to get back by nightfall. Suddenly he came to a dead halt.

«I feel impressed to turn back. Those two women are there alone, and it isn't safe. Pshaw! that little sick girl of ours has upset me. Hannah wouldn't like it if I went back. Go on, Dick. That little sick chicken must have attention.»

Night came on, a cold, stormy night. The snow and wind beat drearily against the little log cabin. Hannah felt that John would be delayed by the storm, and she grew quite uneasy. The wind took up the baby's plaintive moan, and sent it re-echoing through the room. If John were only here! Then came the sound of footsteps, and Hannah sat up, with a feeling of relief.

«Mrs. Adams,» rousing her companion who had fallen asleep in her chair, «listen! I believe John has come.»

Then came a low rap-tap, rap-tap upon the bolted door. The faces of the two women grew white with fear, but neither spoke.

Rap-tap! Then a voice which Hannah recognized too well. «Hannah! Hannah!»

«Merciful heaven!» she gasped, her eyes wild with terror. «It is Oneida and Hawk-eye,* the Indians! They have come after me.»

«Hannah, come out. We want you.» This time the rapping was loud and imperative.

«I cannot, Oneida,—Hannah heap sick,» she called beseechingly. «Can't get up. My husband kill, you don't go.»

The Indians laughed scornfully.

«Oneida kill white man, he come. Burn down house now. Hannah come out or she burn too.»

«Do you hear, Mrs. Adams? They are

*I am uncertain as to the names of the Indians.

setting fire to the house. Come, there is no other way.»

Hannah seized a shawl, wrapped herself and baby in it, and tottered out into the stormy night. In vain she called to her terrified companion to follow. The latter only crouched down in the corner and wrung her hands in fear and agony.

«Her stay and burn up,» said Hawk-eye, grimly fastening the door. «You go with us. No more run away. We watch all time.»

By this time the house was all ablaze. The dusky demons laughed gleefully as poor Mrs. Adams' frantic screams rang out on the air, then hurried away with their captive. Hannah was so weak with sickness, and fear for her wailing babe that she could scarcely force her shivering limbs forward; but the iron fingers of Oneida closed around hers like a vise dragging her along, impatient to reach his ponies and make better their escape.

«I can go no farther,» she gasped, sinking to the ground exhausted, her precious babe held close to her breast.

«Me take papoose,» said Oneida, snatching the crying child from her arms. Then the merciless wretch deliberately dashed the poor little helpless thing against a tree, and let it fall to the ground a bleeding, disfigured corpse.

Happily for Hannah, consciousness left her then. It was weeks before she knew anything again, and by then she was far, far away in Oneida's camp. A low lingering fever caused by her terrible exposure and her baby's murder, seized her, and threatened to baffle the Indian medicine man's wonderful skill.

«Oh, why did you not kill me,» she groaned, turning away in horror from the dusky faces around her.

«No, no, Hannah live,» answered Oneida; he who had murdered her sweet babe. «Get well, be happy again. Have heap good times then.»

They coaxed and petted the sick girl, and

tried to tempt her appetite with juicy venison and luscious berries, but it was a long while ere she could conquer her horror and repugnance of them. With the return of health came a renewed desire for freedom. She roused herself from her sad thoughts, and again sought to outwit Indian treachery by her Yankee wit and shrewdness.

Days lengthened into weeks, weeks into months and still she saw no chance of escape. Outwardly calm, quiet, and content, her inner being chafed and fretted impatiently at the long delay. Hannah realized that were the Indians to suspect her intentions, they would never allow her a moment's freedom, hence her policy was to hoodwink them so completely, that they would think she loved this wild, uncivilized life best; so fearful was she of being re-captured, that she let several opportune chances for escape slip by.

The day came, however, that decided her. The chief had a new proposition to make, one which filled her soul with horror.

«Hannah been here long time now. Like Indian life. Heap fun.»

«Yes, Hannah like Indians very much,» she answered smilingly, though she did not like the peculiar tone in which Oneida spoke, nor the snaky glitter of his black eyes.

«Oneida make Hannah his squaw when Wampa, Eagle-eye and other Indians come back. Big camp fire and war dance then.»

Merciful heaven! He, the murderer of her child! Her hand clutched at the knife concealed in her bosom. If the All-wise Father would give her strength, she would kill him. She would be justified by every law human and divine. Then her heart failed her and she looked up with smiling but glittering eyes at her aboriginal wooer.

«Hannah ought to be proud of such a big chief as Oneida. I will be ready, Oneida.»

Left alone she drew out the knife and eyed it grimly.

«This then is the end. I have put off escape until too late. Dear John, are we never to meet again in life? You will never

know what became of poor Hannah. It is hard to die now after living on hope for so many months. Goodbye life, you were too cruel to poor me.»

She pressed the cold blade to her heart then drew it away with a shudder.

«I cannot do it. It seems such a wicked and cowardly trick. I have it! There is a French-Canadian settlement some fifteen or twenty miles east of here. Can I make it? Well, we shall see. If re-captured then death shall deliver me from my child's murderer.»

That afternoon Hannah took a pail and went off in search of wild berries. Many times she had done so before, her mind made up to make a dash for liberty, but each time her courage failed her. Not so today. Out of sight she did not throw away any seconds, but discarded her pail, and ran with the fleetness of a deer.

On and on, through briar and bush, scratching and bleeding her flesh, sharp pebbles cutting her moccasined feet, still she pressed on, unmindful of everything save the purpose in view. Night came on, and the darkness aided and screened her in her flight. Suddenly the wild whoop of the Indians in pursuit smote her ear like a death knell. Breathlessly she waited until they passed, then hurried on.

At daybreak, she tottered into the first house she came to and faintly told her story to the astonished household.

«Hide me, quick, or they will find me and take me back,» she begged imploringly, refusing all offers of food, or liniment for her bleeding flesh.

A sudden brilliant idea seized the slow-witted Canadian.

In those days, people had great casks or barrels in which they stored their dirty clothing for months, only washing once or twice a year. Into one of these the Canadian put Hannah, and covered her over with the clothes.

It was anything but pleasant in that close, ill-smelling barrel, but to her it was like

heaven, so secure she felt. Then she heard Oneida's gruff voice, and knew the Indians were searching the house.

Finally, to her horror, they stopped beside the barrel. The cover was removed, and they began to pull out the clothes. Smothering a groan of anguish, poor Hannah felt for her knife. Alas, it was gone!

All was lost.

"Ho, ho," laughed the Canadian. "Look at the great boobies. Haven't any more sense than to look for her in a barrel of dirty clothes."

He roared in merriment and derision, he and his children pointing their fingers at the Indians, saying:

"Shame, shame!"

Crestfallen and abashed, the hoodwinked Oneida and his evil band slunk away.

My story is ended. Hannah was again restored to her husband, and they went back to the States where Indians were unknown.

"And is every bit of it true, grandma?" we ask breathlessly, "her hiding in that barrel, too, and the poor little baby's death?"

"Yes, every word of it," answers grandma, "only too true. Some day my dears, this story will be recorded in history, and Hannah's name will be handed down from generation to generation as one of America's brave heroines."

Katie Grover.



PROCEEDINGS OF THE SECOND CONVENTION OF THE SUNDAY SCHOOLS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

Held in Salt Lake City, Monday and Tuesday, November 12th and 13th, 1900.

(CONTINUED FROM PAGE 75.)

MONDAY EVENING SESSION.

MEETING commenced punctually at 7 o'clock. Opening hymn—"For the strength of the hills." Prayer by Elder James W. Ure. The musical services were under the direction of Elder Joseph Ballantyne. The following hymns were practiced: "Guide me to Thee," "Earth with her ten thousand flowers," "The Sabbath Day," "Far, far away on Judea's plains."

SUNDAY SCHOOL LITERATURE FOR THE SUNDAY SCHOOL, ELDER L. JOHN NUTTALL.

Appreciating the earnest efforts of our

fellow-laborers, as Sunday School workers in their labors of love for the advancement of the Sunday School cause, which is manifest by their untiring devotion, also realizing the many and varied conditions which surround our superintendents, officers and teachers, the Sunday School Union Board has for several years been endeavoring to provide such literature as will be beneficial and immediate aids in bringing about the desired results and accomplishing the great object of our organization, namely: the making of Latter-day Saints of our children.

Notwithstanding the standard works of the Church have for many years been acknowledged by the Sunday School Union Board as

the text books for our Sunday Schools, many unauthorized works have been brought into use in our schools, which to a great extent have superceded these text books. Thoughts on this subject have been presented and suggestions made at our annual Sunday School conferences, with a view of arriving at unity of action that the object of our organization may be obtained.

At a special meeting of the Union Board held on Monday, November 5th, the subject of text-books was thoroughly discussed, after which formal and official action was taken, by the unanimous adoption of the Bible, the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price, the standard works of the Church, as the text books for the Sunday Schools of the Church of Jesus Christ of Latter-day Saints. This action was taken so that the value and more immediate use of these books may be emphasized, that nothing may be presented in our schools that will in any manner depreciate their value, but that our children may become thoroughly imbued with and have a love for the sacredness of the inspired teachings and the words of God contained therein. The remarks of Elder Henry Peterson and President George Q. Cannon at our opening meeting, yesterday morning, on this subject express the views and desires of the Union Board.

At the meeting of the Union Board above referred to, a committee was appointed to report, if they deemed it advisable, on the use of such books of reference and auxilliary publications to these text-books as they could recommend.

On the 8th inst. at the regular meeting of the Board, the following report was unanimously adopted.

SALT LAKE CITY, UTAH, NOV. 8, 1900.

*To the General Superintendency and Members
of the Deseret Sunday School Union
Board,*

DEAR BRETHREN:—In accordance with the action of this Board at the special meeting held on November 5, 1900, appointing the undersigned a

committee to report on books of reference to be used in our Sunday School work, we have given the matter our careful consideration and are unanimous in making the following recommendations.

First: That no books, other than the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price, already adopted by the Board, shall be considered as text-books.

Second: That we recognize the importance of and sustain the JUVENILE INSTRUCTOR, the official organ of the Union; the Deseret Sunday School Union Leaflets; the cards, published for concert recitation; the Treatise, the Bible and Book of Mormon charts; and other publications issued by the Union for the use and benefit of our Sunday Schools.

Third: That we recommend as useful and reliable helps in studying the Scriptures and in planning lessons the following five works: Articles of Faith, Story of the Book of Mormon, Life of Joseph Smith, by George Q. Cannon, Compendium and the Faith Promoting Series.

Fourth: That, while there are many other publications that may be useful as works of reference, we have concluded not to make further recommendations.

Your brethren,

LEVI W. RICHARDS,

SEYMOUR B. YOUNG,

HENRY PETERSON.

Committee.

As a guide and work of reference the Sunday School Treatise is invaluable. In that work rules for the guidance and outline plans of study for each and every department are presented, in a manner that will, by a reasonable amount of study and application, enable our superintendents and teachers to form their plans and prepare their Sunday School lessons so as to make the studies of their pupils more a pleasure than a labor. The Treatise is therefore recommended for use and reference in all our schools.

The JUVENILE INSTRUCTOR, now the official organ of the Union is a work of great importance, one that we, as Sunday School workers, cannot get along without. This together with the Treatise should be in the

hands of every superintendent, officer and teacher, and the JUVENILE INSTRUCTOR in the homes of all Latter-day Saints; for it is difficult to obtain better and more valuable home reading than is contained in that work.

The Sunday School Leaflets, as auxiliary to our text-books, are well prepared lessons to aid in teaching the principles of the Gospel. The method of teaching by these Leaflets can be applied in all departments of the school. They can be made a great help to our superintendents and teachers in the selection of subjects from our text-books. We advise, in the choice of subjects for study, the selection from the Bible of the stories of the lives of such men of God as Joseph, Moses, David, Daniel, the Three Hebrew Children, etc. From the Book of Mormon we can select the histories, lives and labors of Lehi, Nephi, Benjamin, the sons of Mosiah, Alma, Helaman and his sons—Lehi, and Nephi, Nephi the disciple, Mormon, Moroni and others. Those classes studying the New Testament can, in like manner take the life and ministry of our Lord and Savior Jesus Christ, and the lives of the Apostles and Disciples of His day. Then coming to our own day and time the life and ministry of the Prophet Joseph Smith, of his brother Hyrum, of those who have succeeded in the presidency of the Church, of the Latter-day Apostles and servants of God can be taken up and considered. The Leaflets (from 1 to 208) in the hands of the second intermediate and junior theological departments under the direction of competent, prayerful, God-fearing teachers are of untold worth.

The «Articles of Faith,» by Elder James E. Talmage; the «Story of the Book of Mormon,» by Elder George Reynolds; the «Life of Joseph Smith,» by President George Q. Cannon; the «Compendium,» by Elders F. D. Richards and James A. Little, and the Faith Promoting Series are all choice, valuable books, and such as will aid us in accomplishing the great object we have in view.

The Bible Charts, Nos. 1 to 5, also the

Book of Mormon charts Nos. 1 and 2, properly studied by the teachers of the kindergarten and primary departments will assist them in making the little ones more familiar with the inspired words of God.

The children's Sunday School Hymn Book and the Deseret Sunday School Song Book are very profitable in teaching our children in singing the praises of God.

Any and all of this literature can be obtained by you while present in the city, or by sending your orders to the secretary of the Deseret Sunday School Board, at 409 Templeton building.

There are many publishing houses and various organizations in the East and elsewhere that are publishing and distributing broadcast their so-called Sunday School literature, some of which may be suitable for the use of those for whom it is published, but a great deal of it is very pernicious. Some of these publications have found their way into the Sunday Schools of our wards and settlements and in some instances have been used therein. There certainly cannot be a necessity for the use of such literature in the schools of the Latter-day Saints. Such works are not suitable for our schools, neither to be introduced into the homes of the Latter-day Saints. No parents having the interest of their loved ones at heart, would place such so-called literature in the hands of their children, no more than they would put poison in their hands, knowing the dire results which would follow.

The Sunday School Union Board desires our fellow superintendents of Sunday Schools, to furnish the stake superintendent and the Deseret Sunday School Board with copies of any writings originating with them and which they wish to use in their school for adoption or such action as may be proper.

That we may all feel the great importance of the callings to which we have been called and effectually devote ourselves to the great work before us, and through our energy, patience and long-suffering gain the un-

bounded obedience, affection and love of our pupils, and that we may all be faithful to the receiving of that welcome plaudit, "Well done, thou good and faithful servant, enter into the joy of thy Lord," is my prayer in the name of Jesus." Amen.

MARCHING AS A SABBATH SCHOOL EXERCISE,
BY ELDER DAVID O. M'KAY.

My brethren and sisters, this afternoon Brother Pyper referred to the necessity of teachers setting the example in marching; and during my remarks I trust that those present, the teachers and the older members of the school, will consider themselves pupils, because, I may say, throughout our State, the little ones do better marching than do the older ones; and I thought that the suggestion of Brother Pyper's was a good one. We must set the example.

Marching in the Sabbath School, or as a Sabbath School exercise, saves time, establishes a better system of order, trains to the habit of exact and prompt obedience, and improves the appearance and spirit of the school. One of the important lessons that we have to learn in life, is to economize time. The Sabbath Schools of the Church, realizing the truth of this statement, are making an effort to teach promptness and punctuality to the pupils. All members are urged to be present and in their place at ten o'clock, at which hour our schools commence. No time is lost in the opening exercises. This is as it should be. But in many of our schools after meeting in general assembly, the different classes pass to their respective rooms, or to their respective places in the same room, for the study of their lessons; and in so doing much valuable time is lost because of disorder and confusion in marching. In some schools, from ten to fifteen minutes are thus lost. Now this should not be, for much of that time may be saved by prompt and quiet marching. Some may say that the time thus lost is too insignificant to receive their attention. "It is not much; it amounts to

nothing." True, it is only a few minutes—mere trifles. But, my brethren and sisters, life is made up of just such trifles. It is said that in the mint, the sweepings of the floor from the gold-working room, are melted and coined. One writer says, "Learn from this the nobler lesson of economy of time. Glean up those golden moments; economize with the utmost care those parings and raspings of existence, so valueless singly, so inestimable in the aggregate, which most people sweep off into the waste of life." Children as well as grown people should be taught to improve the small opportunities in the Sabbath School as elsewhere. Lost knowledge, we are told, may be regained through study; lost wealth, by industry; lost health, by medicine and temperance, but lost time is gone for ever. I believe that a good lesson in the economy of time can be taught to the children in the marching exercise, if it is taught in the right way; and, not only the lesson be taught, but the time be saved; and the time, at most, for the development of the Sabbath School lesson is too short. Only one hour of a week of one hundred and sixty-eight hours. They are too precious, brethren and sisters, to be wasted in confusion and disorderly marching.

Good marching in the Sabbath School establishes system, and system is the first condition of good government. Every wise regulation, properly enforced, adds dignity to the school; it aids in the management of the school; it assists the teacher and enables him to develop the lesson more thoroughly. Order results from system. Nature all around sets us this example of order and system. The sun, the moon, the stars, keep their exact places in the universe, and move in their paths without deviation. The natural laws of this earth are but the expression of God's system. The individual that systematizes his time and efforts will prosper. The business firm that is governed by system, will succeed and gain quicker results. System in the nation keeps all things under control, and

secures peace to the individual and safety to the State. What is true of the individual and of the state, is also true of the Sabbath Schools. How inconsistent it is to commence a class exercise in disorder! Quietness, the orderly arrangement of classes, the closing of doors during the opening exercises, good orderly marching, are means to an end. They are the body of the school, and the children are the soul. In order that a person's soul may grow and develop, it is necessary that the body should be kept healthy; the blood must be pure, the digestive organs unimpaired, and the skin kept free from throw-off material. Then the Spirit of the Lord can dwell within us. Our souls can grow and expand, have life and vigor. Brethren and sisters, it is just so with the Sabbath School. These regulations are as the body. Let us see that they are kept pure, that every regulation is carried out, that everything is working in systematic order, so that the development of the school will not be hindered by confusion. And yet, perhaps, it is well here for a word of caution. See that this system is your servant, not your master. Else, it becomes a meaningless routine. Use system principally as a means, remembering that the object of the Sabbath School is to develop the soul of the child, not merely the exacting of obedience to cold regulations. I repeat, these are but the means—but they are necessary means. However well planned the system of a school may be, the superintendent or teacher must be full of untiring labor, in order to attain the results he desires. In the first place his signals for rising and marching must always be the same, from Sunday to Sunday, so that the children will become habituated to them, and then no time will be lost in explanation. Each Sabbath, I believe that several moments are lost, just simply through giving signals. I have seen a bell tapped five times for order. I have heard teachers ask at least half a dozen times for the students to come to order so that they could march to their class rooms, or march

from their class rooms to the general room. Now, signals should be few, and each one should call for a certain act. Some would prefer to use a bell. Personally, I think the voice of the superintendent is more effectual. About three signals for marching, I consider, are sufficient. «Ready!» All prepare to rise. At the signal «Rise!» every one rises; and, in order to save another signal, at this point, let each pupil turn in the direction in which he is to march. Here is one place where time can be saved. Now let us imagine that we are in the Sabbath School, that all the opening exercises have been gone through with quietly and in order, and we are now ready to march to our respective class rooms. The superintendent gives the signal, «Ready!» «Rise!» «March!» Music starts—(Professor McLellan rendered a slow march on the organ.) Now, we often hear just such music as that for the marching of our schools. Everything up to that point has been good, everything thorough, but can we expect the school to march and keep time, to such a march as that! Now, that was well played by Brother McLellan, but it was altogether too slow for marching in the Sabbath School. The children would feel it a drag; time would be lost. Much care should be taken in the choice of the march music. The organist should study. Now, Brother McLellan will play another march of a different character. (A much faster march was rendered on the organ.) (Laughter.) That may seem an exaggeration, and yet we heard this afternoon that such a piece had been played in the Sabbath School, and I have heard a two-step played for the marching of the classes. Let us watch this part of the exercises. You cannot expect the pupils to march well, unless they have good music. Let the time be Sabbath School time; let the marching be Sabbath School marching, or that adapted to Sabbath School work. Now I think Professor McLellan will give us a drill, so that we can go from here and improve the music of marching. (Another march was rendered on the

organ.) To music such as that I can see a school marching as one, every pupil in step; every one keeping time. Let the organist study the nature of the music, and let the school become habituated to correct marching.

I must repeat, let few signals be given, and let each signal be for a necessary movement. Let no movement in marching be made simply for show; but let the pupils feel the necessity of that movement. Teach them how to march, and see that they do march. They will like it. They like good marching. It is pleasing to them. Loose, slovenly habits, disorderly actions have no place in the Sabbath School, or in any other place of public worship. Teach the pupils to move in quietness, with precision and promptness. They will thus receive a training that will not only be beneficial to them in the Sabbath School, but in the home, in business life, in the State. They receive a training in exactness, they receive a training in obedience to authority. We all naturally love order; we admire system. Even a man of slovenly habits looks with pleasure and satisfaction on a man who has system. The children, too, like system. A school well disciplined is more attractive to them than one that is poorly disciplined. Especially is this true when they feel that they themselves are assisting in making that system. What boy is there that has not stood on the sidewalk and looked with admiration on the orderly step and military appearance of a body of soldiers passing by; and not only has he admired, but he has longed to become one of those soldiers, that he, too, might march as they. This same feeling is awakened in the child's breast by marching in the Sabbath School, perhaps in a weaker form, but it is awakened just the same. A clean school room, pleasant teachers, the orderly administration of the sacrament, good singing in which all join, quiet, orderly marching, carry sunshine and reverence into the hearts of the children. They learn to love their Sabbath School.

Such exercises invoke the Spirit of God. The teachers partake of that Spirit. They impart the same to the pupils. It pervades the class recitations, and the children's hearts are filled with love; their souls have received strength to resist evil. Marching is one of the most important disciplinary exercises of the school in bringing about this pleasant appearance and this good spirit; that is, if it is good. But if it is slovenly, it has the opposite effect. Children like to act, they like to do. The wise superintendent will take advantage of this to improve his marching. Teach them the necessity and the advantage of marching. Teach them how to march; and, as I said before, see that they do march. They will like it better. The better the marching, the more eagerly they will enter into it. In the kindergarten and primary departments especially can the children enter into the marching exercise with their whole beings. Teach them appropriate songs for marching, and let the songs be appropriate for the Sabbath School. They will love those songs. Every muscle will move and respond to the rhythm, and the entire class will listen in perfect accord and harmony.

«One hundred little voices all united in song;
One hundred little bodies in rhythm move along,
A fitting benediction to the class work of the
day.

Order, love and reverence, in respect to God they
pay.»

Be not content with good marching in the school room alone. See that the pupils march out well, especially those passing out first, and let them march away from the door, in order that the way may not be blocked for those who follow. The benefits of this are obvious, and yet it is a part of the school marching that is almost invariably neglected. In teaching marching as well as teaching in other disciplinary exercise, let us always impress the pupils with the sacredness due the Sabbath School. We too often see in our Church the lack of reverence for sacred

things. I am sorry to acknowledge it, but it is true. It is the duty of the Sabbath School teacher to counteract this evil tendency, to teach the children to observe the Sabbath day to keep it holy, even in marching. As they move along, let them feel it is the Sabbath day, and that boisterousness cannot, will not be tolerated. Why, I have seen young men administer the Sacrament and leave before the meeting was closed, during the remarks, perhaps, of one of the brethren. Such conduct was due to the lack of proper teaching; they did not intend to insult the speaker. Let us all remember, in order that religious teaching may be effectual, that the sacredness due to divine worship should be observed; and remember, too, that if we would have the children march in an orderly manner, if we would have the children act in accordance with Sunday School discipline, we as teachers must set the example. We must march in a way befitting the house of God. What we would have our pupils do we must do ourselves.

May the Lord help us to improve our Sabbath Schools in every way; that their influence may ever be felt increasingly for good, I ask in the name of Jesus Christ. Amen.

Solo. «With Verdure Clad,» (Haydn,) Mrs. Lizzie Thomas Edward.

OUTSIDE LITERATURE—ASSISTANT SUPERINTENDENTS.

PRESIDENT GEORGE Q. CANNON.

In connection with the remarks that have been made by Brother Nuttall about our Sunday School literature I want to add a few words.

Brother Brigham Young this afternoon told me that in some of the schools which he had visited they were using literature that had been imported from the East, and he thought the effect upon our children was a bad one. It is this we wish to correct. We do not want literature of this kind introduced into our Sunday Schools, and we hope

that what has been said and what may be said upon this subject will sink deep into the minds of all present. We are exceedingly desirous that our children shall be trained as Latter-day Saints. For this purpose Sunday Schools are organized, where our children may be thoroughly instructed from the inspired word of God. The inspired books are superior to all others. No matter how good books may be, nor how good the men may be who write them, they are not the standard works of the Church. The Bible, the Book of Mormon, the Book of Doctrine and Covenants and the Pearl of Great Price are the standard works. Others may be written under the influence of the Spirit of God, but they are not the word of God to the people. Therefore we wish to urge upon all engaged in Sunday School work the importance of teaching from these books.

We have been asked: Where the superintendent of a Sunday School is released, are the other officers and teachers released also?

We were told, I think at our last Sunday School Union Board meeting, that there is an opinion prevailing that when a Superintendent is released his assistants are also released, and that the new superintendent has the right to choose new assistants or other officers. I wish to say most emphatically that such an idea is altogether wrong. We do not wish you to get the idea that this organization is in this respect like the organization of a bishopric, or of the presidency of a stake, or the First Presidency. It is not so. An assistant superintendent of a Sunday School is as much a separate officer as the superintendent himself. Because there are two assistants it does not necessarily follow that their appointment is dependent upon his appointment, or their removal upon his removal. I know it is very easy to fall into that idea, but in this respect you must not confound the offices of the Priesthood with our organization. It is well, of course, for the assistants to be in harmony with the superintendent, but because he is

released it does not follow that they are released also. It is different with a bishopric. The Bishop and his counselors form a court, and it is of the utmost importance that they be united and act in harmony one with another. So with the First Presidency, and with the Presidency of a Stake. But this does not apply to Sunday Schools.

I have understood that there has been some wonder expressed that no second assistant has been chosen in our general Sunday School organization—that is, in the general superintendency. There is no law, there is no rule that there should be two assistants. Of course, it is more convenient and very useful; but to imagine that our organization is deficient because there is only one assistant is to err. We have fallen into that practice doubtless from the fact that in most of the quorums of the Priesthood there are two counselors chosen to assist the President; but this does not apply to the Sunday Schools. It is true, however, that it is well to have two assistants, because it is more convenient; but it is not absolutely necessary, and there is no imperfection about the organization when there is only one assistant.

I have felt for some time that there should be another assistant chosen, but I did not feel in any hurry about filling the vacancy caused by Brother Goddard's demise, and it has gone along until the present. I thought I would wait until the Spirit moved on me or on somebody to suggest the selection of an assistant. This afternoon the Sunday School Board met, and we chose Brother George Reynolds as second assistant, and I wish to submit his name to this Convention. He has been intimately identified with the Sunday School movement from the beginning and has been one of our best and most active workers, and is as well acquainted with the workings of the organization as any man in it.

(Brother Reynolds' name was submitted to the Convention, and he was unanimously sustained to act in the position named.)

Another question has been mentioned that I wish to speak upon at this time, and that is in relation to the JUVENILE INSTRUCTOR. I can speak about it now with a freedom that I could not do previously. The JUVENILE INSTRUCTOR is now transferred to the Sunday School Union. It has become its property, and it will henceforth be managed under the direction of the Sunday School Union Board. It is only proper to say that there is no foundation for remarks which have been made about the JUVENILE INSTRUCTOR being private property and that therefore it should not be supported as generously as if it were the property of some organization. The JUVENILE INSTRUCTOR has been published for thirty-five years. No publication in the Church has existed so long and been sustained in the manner it has. It has never received a cent from any source, except its advertisements and subscriptions. It could not have been published as it has been had not the private funds of the editor been used to sustain it. But in consequence of changes which have been made, and for reasons that I have not time to explain in connection with the publishing business of George Q. Cannon & Sons Co., I have felt as though the time had come when the Sunday School Union ought to own this periodical, and therefore the transfer has been made. Now I feel that this Convention should take hold of this business. I would dislike exceedingly to have the paper go down. I want to see it continue at least another thirty-five years, and as much longer as it shall find a sphere of usefulness. Everyone here tonight ought to do his or her utmost to increase the circulation of the paper and make it all that it should be. Everybody connected with the Sunday Schools should take the JUVENILE INSTRUCTOR. Scores of questions have come up to this stand since we have been together that never would have been written if the writers had read the JUVENILE INSTRUCTOR. Many of these questions have been answered time and time again in the columns of that paper.

The fact that these questions are asked over again betrays a want of familiarity with this publication, which has been honored by the Union Board as its organ. I know a great many valuable instructions have been given through the JUVENILE INSTRUCTOR which every man, woman and child connected with the Sunday School movement ought to be familiar with.

I trust you will all feel the importance of this. Let us make the JUVENILE INSTRUCTOR a paper that will be self-sustaining in the fullest sense of the word. I only state the truth when I say that no movement of the magnitude of this Sunday School movement has ever been undertaken on this continent—and I might extend it to other continents—that has been less of a tax on the people connected with it than our organization has been. Brother Grant, in his remarks, alluded to the self-sacrificing spirit of the workers. What he said is true, and they have not under any circumstances sought to oppress the organization or the members of it in the least degree. Everything has been done that could be to make it light for the children and for all connected with the organization. Every cent that has come into the hands of the Treasurer of the Board has been expended with the utmost care, and what has been done in this direction will bear the closest and strictest investigation. I feel proud of this because it is as it should be. We should not make our calls upon the people oppressive in the least degree, but avoid laying burdens upon the people. We have not sought in the past, we do not seek at present, and I trust we shall not seek in the future, to lay the weight of a feather upon you more than is absolutely necessary to successfully conduct the organization.

I pray God to bless all of us. Those who have shown their zeal and devotion by coming to this Convention from far-off places, I pray God to bless them, and He will bless them. He has blessed us in our gathering thus far and He will continue to bless us, because I

believe that this body is composed of men and women whose eyes are single to the glory of God and to the salvation of His creatures. God bless you. Amen.

Violin solo, Prof. W. C. Clive.

THE PURCHASE OF THE JUVENILE INSTRUCTOR,
OR, ASSISTANT SUPERINTENDENT
GEORGE REYNOLDS.

While President Cannon has been speaking a question has come up:

«If the Sunday School Union now owns the JUVENILE INSTRUCTOR, how are we going to raise funds to pay for it?»

Brother Summerhays, who is chairman of the executive committee of the Board, will please answer this.

ELDER JOSEPH W. SUMMERHAYS.

It is extremely kind in Brother Reynolds to ask me to answer this question. I think, however, that an explanation should be made to this Convention in regard to what has been done since the purchase of the JUVENILE INSTRUCTOR was contemplated by the Deseret Sunday School Union. At a recent meeting of stake superintendents and other leading brethren who labor in the Sunday School cause, the question came up in regard to buying the JUVENILE INSTRUCTOR from President George Q. Cannon, that it might become the property of the Deseret Sunday School Union. A motion was made and carried that this be done, and it was referred to the executive committee of the Union Board, which consists of Brothers George Reynolds, Thomas C. Griggs, and myself, to attend to the details of the transfer. We made the deal with President George Q. Cannon quite recently, and our action has been approved by the Board. This being accomplished, we were further empowered by the Board to continue our labors and make other necessary arrangements; and we expect to make a further report next Thursday at our regular meeting. I presume at that meeting the future policy of the JUVENILE INSTRUCTOR will be decided

upon. In all probability a business manager with whom we have partially made arrangements, will take charge of our affairs, if not then, in the near future; and perhaps an editorial staff will be organized. Now we have not as yet, that is the executive committee, decided upon a plan to raise the necessary funds to pay over to President George Q. Cannon, but I think, my brethren and sisters, that this will not be hard to do. I want to impress upon your minds, that there is not a man or a woman within the sound of my voice, whose names are registered on the books of the Sabbath Schools but what is a member of the Deseret Sunday School Union. It is that Union that has bought this paper—not the Union Board. We simply represent you, thinking it would be a good thing for us to hold. Another thing, inasmuch as we number 125,000 souls, we should at least have a paper to represent us; and inasmuch as President George Q. Cannon was willing to sell, we were willing to buy. I do not think you can accuse the Deseret Sunday School Union Board of placing very many burdens upon you in the shape of collections. It is true we ask a single nickel from each of you per annum. When we ask you to furnish the funds to pay for this paper, it will be light. It won't be hard on you, nor hard on the children; and we don't expect to go begging for somebody to pay for it. We expect to do it ourselves. We expect to let you know in the near future in regard to how we think the funds should be raised, and the amount necessary to be raised. We want every one of you to go home and consider yourself a good canvasser; and if you are not, get it into your head that you are, and send us in subscriptions for next year's volume.

We take charge of the paper the latter part of the year; and on the first of January, the Sunday School Union will be the owners and the publishers of the JUVENILE INSTRUCTOR. And that means you; you are the Sunday School Union.

Now my brethren, we have not a plan to-night, but we expect to have one in the near future. We expect to work to the end that it may be a paying institution.

This is not answering the question, but we will tell you in our next, how we propose to raise the money.

THE SILENT DRILL.

We have so much to do tomorrow evening that we take one number from the program of that meeting and render it now. The number will be the silent drill and the reciting of the Articles of Faith in concert.

In regard to the silent drill. You that have seen it and know what it is know why it was instituted. To those who are not acquainted with it, let me say, that the reason it has been instituted in the Sunday Schools of the Latter-day Saints, is that absolute quiet may prevail just before the sacrament is administered. You know that in some schools, when you undertake to get order it takes about five minutes to obtain absolute silence; and we have thought that if every school observed this silent drill before the sacrament was administered then just before the silence was disturbed the ordinance could be attended to.

Now to show you what the silent drill is, we want everybody in the room to remain perfectly quiet. We must remain absolutely silent for just thirty seconds. Now the drill will commence, [perfect silence for half a minute.] That is thirty seconds. Brother Albaroni H. Woolley will now lead in reciting the Articles of Faith.

The Articles of Faith were then recited in concert by the Convention.

ASSISTANT SUPERINTENDENT KARL G. MAESER.

Instead of using the term «et cetera» (etc.) in the recital of these articles, it is recommended by the Union Board that we use the phrase «and-so-forth.»

Singing: «Sing we now at Parting.»

Benediction, Elder John W. Taylor.

(TO BE CONTINUED.)

EDITORIAL THOUGHTS.

SALT LAKE CITY, UTAH, FEBRUARY 15, 1901.

OFFICERS OF THE DESERET SUNDAY SCHOOL UNION:

George Q. Cannon, - - General Superintendent
Karl G. Maeser, 1st Assistant General Superintendent
George Reynolds, 2d Assistant General Superintendent

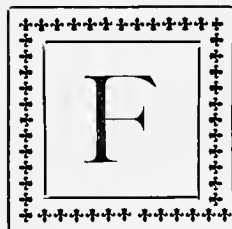
MEMBERS OF THE BOARD:

George Q. Cannon	Andrew Kimball
Karl G. Maeser	Joseph F. Smith
George Reynolds	John W. Taylor
Thomas C. Griggs	L. John Nuttall
Joseph W. Summerhays	James W. Ure
Levi W. Richards	John F. Bennett
Francis M. Lyman	John M. Mills
Heber J. Grant	William D. Owen
Joseph M. Tanner	Seymour B. Young
George Teasdale	George D. Pyper
Hugh J. Cannon	Henry Peterson
	Anthony H. Lund

Horace S. Ensign, - - - - General Secretary
George Reynolds, - - - - Treasurer

GEORGE Q. CANNON, - EDITOR JUVENILE INSTRUCTOR
HUGH J. CANNON, - - - - BUSINESS MANAGER

THE HAWAIIAN MISSION.



FIFTY years ago the 12th of December last (1850), the first Elders landed on the Sandwich Islands. Their mission was to preach the Gospel. No special mention was made to them

about preaching to the natives of the islands, for the impression was that there was a white population there sufficient to occupy the time of the Elders in preaching to them. There were ten Elders in the company. Five concluded to return after they had satisfied themselves that there was no field among the whites to occupy their attention, and they had no wish nor inspiration to preach to the natives. The five who remained did so with the intention of preaching the Gospel to the native inhabitants and delivering to them the message which all the Elders have to bear to the nations of the earth.

The First Presidency had been invited to attend a jubilee to be held in Honolulu on the 12th of December last, in honor of the landing of the Elders at that city. Presidents

Snow and Smith, for different reasons, were unable to accept the invitation which had been extended to them, but President George Q. Cannon, editor of the JUVENILE, was appointed to go there. It was a season of great enjoyment. He was the youngest of the Elders who, fifty years before, had decided to remain and try to deliver to the people the message with which the Lord had entrusted His Elders. The rapidity with which he acquired the language and preached in the native tongue, had made him somewhat famous throughout the whole group. His success in bringing people into the Church had been very great; and in addition, his translation of the Book of Mormon into the Hawaiian language had made his name very familiar upon all the islands, each one of which he had visited in his preaching to the people. His name therefore had been perpetuated almost as a household word, and his visit there created considerable excitement and was viewed as a joyous event by the native Saints.

Of course everyone who reflects upon the subject can imagine the joy and satisfaction which he experienced in again visiting the scenes of his early labors. It is true that hundreds of the early converts have passed away, but their children and their grandchildren were familiar with the Elders' names and their early labors. In no other land to which the Gospel has been carried have the people remained ungathered as they have on the Hawaiian Islands. A few have come to Zion, but the great bulk of the people who have joined the Church, still remain in the lands where they lived, and they have increased in numbers until now the Latter-day Saints number more than the members of any other religious denomination on the islands. To see the growth of the work and what had been accomplished from so small a beginning, was most gratifying. Hundreds,

and it may be said thousands, of the people were rejoicing in the truth, full of zeal and devotion to the principles. Many of them had remained steadfast through long years of trial, and in some instances, persecution. They had never wavered in their attachment to the cause of God, and the joy that filled their hearts found expression in numerous ways in which their love and affection were manifested. They felt to reverence the men who had been the instruments in the hands of the Lord of carrying to them the Gospel. They look upon them as their saviors, and it seemed to the editor that they could not have given a higher evidence of love to an angel of the Lord than they did to His servant.

What greater joy can the ministers of the Lord have than to see men and women filled with the Spirit of the Lord and rejoicing in the Gospel, and bearing testimony to its divinity and to the great salvation which it has brought to them? This is the condition of many hundreds on these islands. The writer sat and listened to the testimonies which were borne by men and women concerning this work of the Lord. It made his heart swell with thanksgiving and praise to our Almighty Heavenly Father for so moving upon His servants who remained as to show them their duty to this nation, and impressed them to stay and labor in the vineyard. What happiness will yet be had in the great future in thinking of the numberless souls of

that nation who have embraced the Gospel, rejoiced in its heavenly blessings, and who have died faithful to its truths! When one reflects upon the immense opportunities for work by those who have died in possession of the Priesthood, in preaching the Gospel to their ancestors who have died in ignorance of its principles, one can scarcely grasp the mighty results which follow obedience to the teachings of the Holy Spirit, and of devoted zeal to magnify the Priesthood in warning the inhabitants of the earth.

We shall not attempt in this short article to describe all that occurred. We may say, however, that the visit was one of unalloyed enjoyment from the time we left this city until we returned.

Elder William W. Cluff, who had been suggested to accompany President Cannon to be his companion, also had a great time of enjoyment. He was accompanied by his wife, and it was a great gratification to him to revisit, as he had done three times before, this the field of his early labors.

That which is seen on the Sandwich Islands today ought to be an incentive to every man to do his full duty. However unpromising or uninviting may be the field to which he is assigned, everyone will find that true happiness and success and the blessing of our Father in Heaven will be obtained by each man doing his full duty, whatever that may be or wherever he may be assigned.



CHURCH SCHOOL DEPARTMENT.

Brigham Young Academy.—The question is often asked, how it happened in the Brigham Young Academy, where so many members of the faculty are opposed to vaccination, the late order of the State Board of Health was complied with so completely and without protest. The reply is, the teachers looked

upon vaccination as the lesser of two evils—the greater being disunion and want of harmony in the school. Students and teachers make it a point to act as a unit in all matters affecting the welfare of the institution. There has been no serious cause to regret the action taken because of prolonged sick-

ness resulting; yet, on the other hand, this step has in no way affected the belief or want of belief in the efficacy of vaccination.

The students' paper, the *White and Blue*, is unusually vigorous this year and does much in aiding the faculty in the management of the school. Its pages indicate not only clear thinking on proper lines of thought, but excellent English. One feature, so rare as to be remarkable with reference to college papers in general, is the fact that the *White and Blue* is free from debt and always emerges at the end of the school year with a small sum on hand to begin the next year's work of publication.

One of the greatest improvements during late years in the academy has taken place in the library, both as regards the increase of reading matter and its classification and arrangement. Two large rooms are now required for the books. There are thirty-five current magazines on professional, scientific, and literary lines of thought, besides the daily and weekly newspapers of the State, all of which the students are encouraged to read.

Over one hundred students have been enrolled in the missionary class since the beginning of the school year. A fifth of these, who were well advanced, have either received calls or are waiting for them. Brother Silas L. Fish and Christian Bolander were called to the Samoan Islands, and Elders Loran Dana and Solon J. Foster have left for Australia. Considering the rawness of the material sent for preparation, it is surprising what progress has been made in this class. Another thought in connection with this growth is a feeling of thankfulness that all this crudity does not now have to be rubbed off by contact with people in the world.

A department of the academy whose patronage indicates an ever-increasing demand for better facilities is that of domestic science. The classes are all full and students have to be turned away. It is a healthful sign

when young ladies count it part of their education to learn the secrets of house-keeping.

The music department of the academy, which has always been a striking feature of the school, has during the last year or two, taken unusual strides forward. Nearly three hundred students are now taught in the vocal classes. Professor Partridge's time is solely taken up with students on the piano. Professor Miller has students on the violin. Mandolin and guitar clubs flourish. An academy orchestra has been organized and will furnish the music hereafter for all our parties. A brass band composed of sixteen instruments is also under the directorship of Professor Miller, and bids fair to become a notable feature of the school.

The Polysophical Society is the oldest of the student organizations of the school. Its purpose is well indicated by its name, which, we understand, was coined by President Snow years before the academy had its birth. Owing to the fact, however, that the Literary Society has taken a great portion of the work covered by it, and the Pedagogium, another great portion, the Polysophical Society, has of late years confined its programs to lectures by noted men. Among those who have appeared before it, may be mentioned, Marion Crawford, Frederick Ward the actor, William J. Bryan, Frank Carpenter, Madam Mountford, Mrs. Stetson, besides noted men and women of our own State.

Brigham Young College, Logan.—On January 7th, the college was favored with a visit from Bishop B. M. Lewis, of Logan First Ward, who addressed the students on the principle of obedience, telling them that the blessings connected with that principle he had experienced in his forty years of labor in the bishopric. The college Sunday School and the normal kindergarten class are both in a flourishing condition. These organizations are attended by members of the Logan Sunday Schools in compliance with appointments by the respective officers. The col-

lege quartette continues in cultivating the taste for choice and classical music among the students.

Latter-day Saints College.—The dedication of the new building will take place in about two weeks.

A series of lectures on the Book of Mormon, under the auspices of the stake Young Ladies' Mutual Improvement Association is being delivered by Prof. J. M. Mills. The lectures come off each Monday evening in the new hall and are well attended.

On Friday, January 18th, the college students gave a farewell to a number of their colleagues recently summoned from their work at the college to go on missions to various parts of the globe. The new hall was filled with people and a choice program was rendered; Elder Horace S. Ensign and Miss Lizzie Thomas furnishing most of the music. Each of the departing missionaries spoke briefly; each testified to a knowledge of the truth of the Gospel, and each stated that to the training received in the college, he mainly owed his testimony. President Paul responded to the sentiments expressed by the students, by relating some missionary experiences, and by advising the young men as to some of their work in the field. In behalf of all the students, Student John W. Hicks, in well-chosen words, bade the missionaries a graceful farewell and a hearty God-speed in their labor of love. The students about to undertake missions were: William A. Wetzell, Edwin Butterworth, Don D. Duncan, Alfred W. Asper, James W. Silver, Hyrum Bull, Thomas S. Toyn, Ferdinand Billeter, Israel B. Call, Herman Bodner, and George R. Richins. All have been pursuing missionary studies in the college, and some of them have been students for several years. W. A. Wetzell is a graduate of 1900.

Weber Stake Academy, Ogden—Professor Louis F. Moench, the principal, reports that the smallpox, prevailing to some extent in Ogden, has created such a scare in the sur-

rounding localities that an attendance, exceeding any previous one by about seventy-five, has experienced something like a paralytic stroke, so that at one time the temporary closing of the institution seemed inevitable. Notwithstanding all this, however, the attendance still averages about two hundred and twenty-five students, from the seventh grade, inclusive, upwards. In addition to the regular curriculum of these grades, there are missionary and Sunday School courses in operation, and domestic and literary societies are numerous attended by students.

Bear Lake Stake Academy, Paris, Idaho.—It is to be regretted that this institution had to close down at Christmas, as the principal, Elder Albert C. Matheson, resigned his position on account of failing health, and a suitable successor could not be secured so late in the season.

Cassia Stake Academy, Oakley, Idaho.—President William T. Jack and his stake board of education, have been obliged, in consideration of the temporarily existing conditions in their stake, to reopen their academy as an evening school only, for students of the eighth and ninth grades, in charge of Prof. A. O. F. Neilson. It is expected, however, that the academy can open in all its departments at the beginning of the next academic year.



RELIGION CLASSES.

In consequence of the rapidly increasing labors of the general superintendency the latter has appointed Elder L. John Nuttall as secretary and aid. The various religion class authorities, to whom Elder Nuttall may be sent occasionally, will, therefore, recognize him as a representative of the general superintendency, sustain him by their faith and prayers, and follow his instructions.

A religion class meeting in Jordan Stake was held at Draper, Sunday, January 13th, during the regular afternoon meeting. The

meeting was attended by General Superintendent Anthon H. Lund, First Assistant General Superintendent Karl G. Maeser, Secretary L. John Nuttall, and Stake Superintendent George P. Garff, and a great number of the religion class workers of the stake. The nature of the class, guardian and missionary work, and also of the six steps were explained, and other instructions pertaining to the religion class work given. Stake Superintendent Garff is now engaged in organizing ward boards, having ward superintendents and instructors appointed, and getting the work into good working order.

The religion class conference of the Davis Stake was held at Farmington on Sunday, January 20th. Elders Karl G. Maeser, L. John Nuttall, of the general superintendency, and Stake Superintendent Edward A. Cottrell, were in attendance. It was the first religion class conference in the stake. On account of the smallpox prevailing in some localities around there, four wards out of the ten, having organized religion classes, were not represented by class-work or reports. This circumstance interfered to some extent with the aims of our religion class conference. These aims are fourfold, namely, to obtain correct reports from all religion classes in the stake by making personal acquaintance with the ward superintendents and instructors, to represent the six steps by class exercises from different wards, to explain the importance of the religion class movement to the

people, and finally, to give such instructions as the steadily progressing tendency of the religion class movement requires.

MISSIONARY CLASSES.

The presidents of our Church colleges and stake academies, authorized to conduct missionary classes, will kindly furnish from time to time, the undersigned with such items concerning their classes as will be calculated to further that work and prove interesting to all concerned.

Erratum.—In outlines No. 3, page 14, par. 7, read, No. 3, instead of No. 2.

Question: How long a time during the year should religion classes be kept running?

Answer: As these classes are in all three grades supplementary to the public schools and substitutes for the Church schools, they should be kept running as far as possible forty weeks, which constitute the legal school year. Some of our Church school authorities have even found it advisable to continue their religion classes either in part or in all three grades, throughout the whole calendar year.

Appointments of Stake Superintendents of Religion Classes.—Joseph H. Lines, St. Joseph Stake, to succeed Ross R. Rogers, resigned; William E. Robinson, Alpine Stake; Joseph Stark, Nebo Stake.

By order of the General Board of Education.
Karl G. Maeser.



DESERET SUNDAY SCHOOL UNION DEPARTMENT.

THE NEW SUNDAY SCHOOL VISITING BOOK.

THE Deseret Sunday School Union Board has now ready a revised and improved «Sunday School Visiting Book.» The

persistent use of this book by active and faithful visitors, will enable a Sunday School superintendent to have before him a complete list of all the Sunday School material of his Ward. This is a position every wide-awake

superintendent should always be in, as it enables him to know what margin, outside of his school, he has to work with, to bring them under the beneficent influences of its training.

The purpose of this modest work may be measurably understood by a perusal of the following instructions accompanying it:

1. Superintendents are advised to appoint as visitors, teachers and active pupils, male or female, and not make the districts very large.

2. The visitor will first visit every family in his or her district who are members of the Church and enroll the names of all who compose the household of the age of three years and upwards, and who are not attending the Sunday School. Enter the approximate age of each in the column provided.

3. The names of those in the family already enrolled in the ward Sunday School should be placed in the columns prepared on the last page and cover.

4. After enrollment, when any person removes from the district, the word «removed» should be placed opposite his or her name in «Remarks» column.

5. Especially note those who should in your judgment be in attendance at the school, and give them your special and prayerful attention.

6. Invite those to visit the school who are unable to be there regularly as members, and occasionally visit and invite those who are not members of the Church, where in your judgment such a visit and invitation would be acceptable.

7. In making your visits choose as seasonable a time as possible, and if your school issues cards inviting the public to attend, take some with you for distribution.

8. The visitor will record his visits in the ruled columns by first writing the name of the month, and underneath the day of the month, and placing a stroke thus, / under the date and opposite the name of the person visited.

9. Special good natured, timely and prayerful efforts should be made to honor this calling.

10. The superintendency should frequently inspect the visiting book and give opportunity

to the visitors to make a report of their labors.

Address all orders to
Deseret Sunday School Union,
408 Templeton Building,
Salt Lake City.



SUNDAY SCHOOL ANNUAL REPORTS.

Unnecessary expense and delay is occasioned by some of the ward Sunday School superintendents, or the secretaries, sending to the Sunday School Union office their annual Statistical and Financial reports for the year 1900. Fellow-officers, you overlook item number two in «Instructions to Ward Superintendents and Secretaries» found on the back of the very report blank you fill out. It reads «Be * * * prompt in sending this report to your stake superintendent,» etc. On receipt of these reports we have to re-mail them to the superintendent of the stake to which they belong as they are of no use to us, and he requires them in making up his stake report.



NOTES.

On Sunday, January 6th, a Sunday School of twenty members was organized at Sunderland, England.

Do not forget that the last Sunday in February is «Humane Day.»

In the life of Apostle M. F. Cowley which is printed in No. 22 of the last volume of the INSTRUCTOR an error appears. The statement is made that David Whitmer testified to Brother Cowley that he handled the plates from which the Book of Mormon was translated. This is a mistake. David Whitmer did not so testify, but to the contrary,—that the plates were shown to him by an angel of God but that he did not touch them. David was one of the three witnesses whose testi-

mony is recorded at the commencement of the Book of Mormon, and it is the eight witnesses who testify that they «did handle

with their hands» those leaves of the plates which Joseph, the Prophet, had at that time translated.



HISTORY OF THE EARLY CHRISTIAN CHURCH.

FOR YOUNG PEOPLE.

CHAPTER IV.

Seven Wise Men Chosen to Minister to the Temporal wants of the Widows—Stephen Arrested on the Charge of Blasphemy—Stephen Denounces his Accusers—Stephen's Vision—Stephen Stoned to Death—Saul's Persecution of the Saints—Philip Preaches to the Samaritans, and Makes Many Converts—Simon the Sorcerer—The Apostles Confer the Holy Ghost—Simon's Request, and Peter's Rebuke.

ABOUT this time a complaint was made by the Grecians against the Hebrews, because the widows of the former were being neglected in the daily ministrations. The Grecians thought the Apostles should visit these women and minister unto their wants; but the Apostles had other important duties to attend to and they informed the Grecians that it would not be proper for them to leave those duties to spend their time in looking after the temporal wants of their widows.

A meeting of the Priesthood was called, at which the Apostles recommended that seven men, full of the Holy Ghost and wisdom, be chosen to attend to the duties which the Grecian Saints complained were being neglected. Seven men were accordingly chosen. Their names were: Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolas.* These men were set apart by the

Apostles to perform the duties above mentioned.

Stephen, one of the seven, was very zealous in the work of the Lord. He was an able expounder of the scriptures, and had obtained power from God to perform great wonders and miracles among the people. At the same time he received much bitter persecution at the hands of the enemies of the Church, who, when they found themselves unable to resist the wisdom and the spirit by which he spoke, had him arrested on the charge of blasphemy. At the trial, before the council, a number of false witnesses came forward, and testified that they had heard him speak blasphemous words against Moses and against God.

To the testimonies of these perjurers the man of God listened with the utmost composure, his face shining as that of an angel. He had taken no thought what he should say in his own defense; believing that when the time came the Lord would fulfill the promise which He had made to His disciples when He said: «Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak:

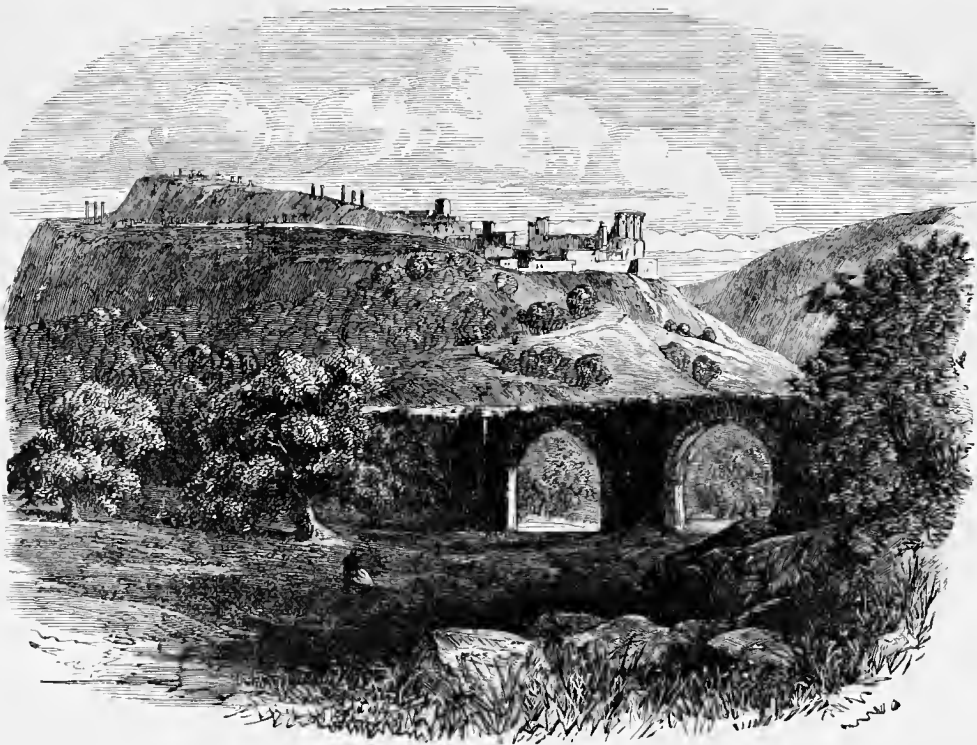
* Acts 6: 5.

for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.*

And verily, the word of the Lord was fulfilled, for when Stephen arose to speak, the Holy Ghost filled his soul, and gave him great freedom of speech and courage. Beginning with Abraham, he rehearsed the dealings of God with the children of Israel down to that time, and closed his defense with words of

murderers: who have received the law by the disposition of angels and have not kept it.*

This stern rebuke enraged the council, and they gnashed on him with their teeth. But filled with the Spirit of God, and «calm as a summer's morning,» the undaunted Stephen raised his eyes toward heaven, and immediately the veil was parted, and he beheld the glory of God, and Jesus standing on the right hand of God. In an ecstasy of delight, he exclaimed «Behold, I see the heavens opened,



RUINS OF THE CITY OF SAMARIA.

severe condemnation; «Ye stiffnecked and uncircumcised in heart, and ears,» said he, addressing the council, «ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and

and the Son of Man standing on the right hand of God.»† Upon hearing this, the assembly cried out against him, and stopped their ears, so that they might not hear any more of what they termed blasphemy. A number of men rushed upon him, and taking him outside the city, they stoned him to

* Matthew 10: 16-20.

* Acts 7: 51-53.

† Acts 7: 56.

death. His dying words, were, like those uttered by his Master when He hung upon the cross: «Lord, lay not this sin to their charge.» Thus died Stephen, one of the first Christian martyrs.

Of those who assented to the death of Stephen was a young man named Saul, a tent-maker by trade, and a native of Tarsus.* Saul had received an excellent education. He was a student of the learned Gamaliel (he who so ably defended the Apostles,) and had been taught most perfectly in the laws and customs of the Jews. But he was not so wise as his teacher; for the latter was strongly opposed to anyone being persecuted on account of his religious belief.

But this excuse must be made for Saul: In assenting to Stephen's death, he firmly believed that he was doing God service; and as soon as he discovered his mistake, he sincerely repented of having taken part in the murder.

Fresh fuel was added daily to the fire of persecution, already kindled and burning. Conspicuous among those who were making havoc of the Church was Saul. He went from house to house questioning men and women as to their religious belief, and wherever he found believers in Christ he had them arrested and cast into prison. Owing to persecution, many of the Saints had to leave their homes, and go to other parts of the country.

Philip, one of the seven wise men, previously mentioned, was sent down to Samaria

to preach the Gospel to the people of that city.* His labors were crowned with success; for after seeing the miracles which he wrought many believed his words and were baptized. Among these was a man named Simon, who for many years had bewitched the people by sorcery.

It would appear that while at that time Philip had authority to preach the Gospel and baptize, he did not have authority to confer the Holy Ghost. But as soon as the Apostles, who were at Jerusalem, heard that many of the people of Samaria had received the Gospel, Peter and John were sent down to confirm them members of the Church, and confer upon them the Holy Ghost.

When Simon saw that through the laying on of the Apostles' hands the Holy Ghost was given, he offered Peter and John money, saying «Give me also this power, that on whosoever I lay hands, he may receive the Holy Ghost.»† He was severely rebuked by Peter, who told him that he was in the gall of bitterness and in the bonds of iniquity, and that his heart was not right in the sight of God. He was commanded to repent and to pray to the Lord to forgive him for having allowed such sinful thoughts to enter his heart. Simon was afraid lest the Lord should smite him because of his wicked desire, and he asked the Apostles to pray for him.

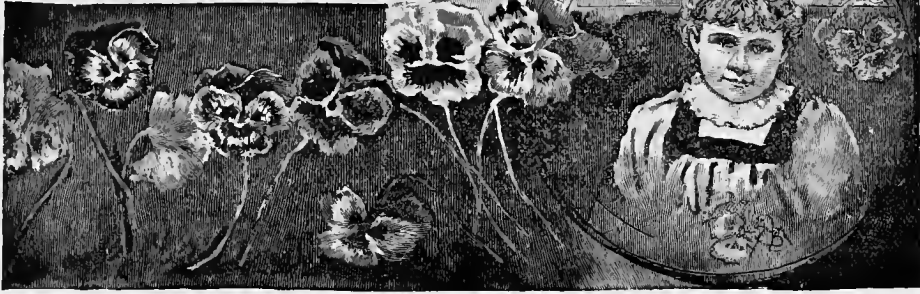
After having remained for sometime in Samaria, preaching the Gospel to the people, Peter and John returned to Jerusalem.

Tarsus was the ancient capital of Cilicia, in Asia Minor. It was situated in a fertile plain on both sides of the river Cydnus, six miles from the Mediterranean. It was a free city or had the privileges of a Roman colony.

* Samaria was the capital of the province of the same name. It stood on a hill commanding a beautiful prospect, forty-two miles north of Jerusalem.

† Acts 8: 19.

FOR OUR LITTLE FOLKS.



A SUNDAY SCHOOL VALENTINE PARTY.

B



ETH was such a tall girl. Ever so much larger and heavier, too, than any other girl of her «crowd,» though there were a number older than herself. Oscar was the tall boy of the school, and Beth prided herself on walking off with him whenever the chance came in her way. For she felt that she did not appear half so awkward and giant-like when he loomed up beside her as when some physically inferior person was at her side.

The Sunday School was in need of means, and the superintendency and teachers decided on giving the young folks a Valentine dance, from the proceeds of which to replenish their treasury.

It was to be done in the following manner:

All the young ladies of the school, who had passed their fourteenth birthday, were to write their names on pieces of paper which they were to fold and seal up in blank envelopes. The envelopes to be all alike, so

that no one could tell one from another when they were all put into a box together. Each lady was to take a basket of picnic and go without an escort to the dancing hall, which was the schoolhouse. There the superintendency had the box in charge in which the ladies were to deposit their envelopes. And the young men of the school, those over fourteen, were to come without partners; and the paying of a dollar entitled each to draw from the box one of the ladies' envelopes. A teacher was to stand by and open the envelope for the young man, and then lead him to the young lady whose name was found on the paper within. The young gentleman and lady were then considered partners for the evening.

The arrangement worked well, and all was going off charmingly. The young people had collected at the hall, and there was a great deal of pleased excitement, but no disorder over the drawing that was going on, when Beth approached her married brother who had the box of envelopes in charge.

«Ben,» Beth whispered, there is that odd little Jack coming this way, for good-

ness sake don't let him draw—he is too small!»

«He is past the age, and he has paid his dollar; I can't help his drawing,» Ben answered.

«Well I think it ought to be helped,» said Beth earnestly. «None of the girls would want that little stupid for a partner!»

Poor Beth, and poor, simple little Jack! No sooner did she turn away from her brother to join in the gayety about her, than Jack came up to take his chances at drawing for a partner.

The envelope which Jack picked out of the box was opened for him by a teacher who had stood by and heard Beth's remarks to her brother. And when he and Ben saw the name which Jack's «draw» contained, they had not power to prevent themselves from bursting into a hearty though low and subdued fit of laughter. As sure as fate, Jack had drawn Beth's name!

There was no help for it. The teacher made an effort to become sober, and led the small gentleman to the tall young lady and introduced them as partners for the evening.

With all Beth's anxiety to have Jack debarred from drawing, she had not thought of the possibility of his drawing her envelope; her forecast of sympathy was for some other girl. And when she discovered the reality of the case, her disgust scarcely equaled her astonishment. But when she looked into the very solemn face despite the twinkling eyes of the teacher, the ludicrous side of the situation came up in her mind, with the thought of her warning to Ben, and she laughed mirthfully herself, notwithstanding her displeasure.

There was but one thing for her to do, and

she could do it with good grace or otherwise, this she knew. So she concluded at once to be good natured over the affair, and carry it off as best she could.

Little Jack laughed as gayly as any of them, when his tall partner reached down and caught his small, hard, cold hand in her large, soft, warm one and whirled with him merrily into a quadrille which was just forming.

Then Beth looked about for Oscar who was coming towards her with Lettie, one of the older and smaller girls, to whom he was saying, «Strange, isn't it, that I should have drawn you, Lettie?»

«Oh! I don't know as it is very strange,» Lettie replied. «Quite fortunate for me, I think; look at Beth!» And Oscar and Lettie joined in the laugh that seemed to be exceedingly contagious near Beth and Jack. As they still waited for others to fill the sets, Oscar chatted with Beth, while his sister, who stood near to Lettie explained a joke to her, which made clear why Oscar had called it strange that he had drawn her name.

At the dinner table, his sister said, before they left home to come to the party, Oscar had declared he really hoped he might draw Lettie's name. And the sister laughed to see that his hopes had been realized.

«But why should he have hoped to draw my name?» asked Lettie, rather puzzled over that part of the joke.

«Because,» said the sister, who might have been considered more confiding than complimentary just then, «he has thought you so proud and lifted up, that he felt as though it would be such a dropping down for you, and would seem so humiliating to you that he was sure it would do you good.»

Lettie laughed now, at what seemed to her the absurdity of the accusation. She, proud and lifted up! Well that did sound like a good joke, anyway. And it was good to know how she was regarded by people with whom she associated, week after week. It was something to look into, and perhaps it would give her a better understanding of herself.

Thus it happened that both Lettie and Beth had lessons in humility and patience set for them that evening amid all the gayety and light-heartedness that must characterize a successful dancing party of young people. They both took their lessons in good humor, and were benefitted by them, not allowing their enjoyment to be spoiled by the introduction of such unlooked for ethics.

Sensible girls, were they not? They kept near each other all the evening. And when intermission was taken they arranged their picnic together and had a pleasant time over it, almost forgetting the incongruity of tall Beth being paired-off with the smallest gentleman in the house, and the fact that Oscar, until that evening, had considered Lettie a very proud and unapproachable young lady; whereas he was finding her to be remarkably sociable, considerate and charitable.

But the hard part of the question came at the close of the dance. It was understood that the contracts between the young people were not to be considered closed until the ladies were taken safely home by the gentlemen claiming them as partners for the evening. Beth felt that this was too much. She would not, could not let poor, rather simple-minded Jack go home with her. And she called upon Ben to tell Jack, and get her out of that difficulty. But Ben was too consci-

entious to interfere thus in another person's affairs. Or else he still enjoyed the joke on his sister, and wanted to get as much out of it as possible.

Oscar did not concern himself about it either, but taking Lettie's arm was drawing her away and saying good-night to the others, when Beth appealed to Lettie despairingly to know what to do. "Can't you help me think of something, Lettie?" she asked.

"Why yes!" answered Lettie. "Come home with me and stay for the rest of the night. You can dismiss Jack, or I will for you, telling him you will not need his attentions any more, as you are going home with me. Will that do?"

"Oh you dear girl, I should think that would do!" said Beth joyously.

Little Jack stood afar off, waiting for his partner to get through talking and ready to go home, when the two girls approached him. "Good-night, Jack," said Lettie, extending her hand for a shake. He took it sleepily, and said good-night with a languid grin. "You can tell Beth good-night too, Jack," Lettie continued, "She is going home with me."

"Oh! is she? Good-night then, Beth."

And so that was settled as peaceably as all the other vexatious questions had been.

"Here! how's this?" asked one of the superintendency, seeing Oscar walking off with two ladies instead of one.

"Oh! it's all right," said Lettie, "Oscar and I have adopted Beth."

"Yes!" exclaimed Beth. "Say rather Oscar and I have adopted Lettie."

"Well, either way," said Lettie, "so we get home all right. Oscar doesn't seem to care which way we have it."

But Oscar and Beth were better friends

than ever after that Valentine dance. And when they were old enough they got married,

Lettie found employment in another place, and also married after a while.

And poor little Jack was killed in an accident.

It is thirty years now, since these happenings. How some things live in our memories!

L. L. Greene Richards.



A Question Answered.

RANDOLPH, UTAH.

In the JUVENILE INSTRUCTOR for December 15, 1900, a little girl named Pauline Staysur said she did not know what a children's Primary was, and wanted a letter written to tell her. I will try to tell her about our Primary meetings. We have a Primary Association in about every ward. There is a president, two counselors, a secretary, a treasurer and a number of teachers, called aids. The Primary meetings are for the children from two or three years old to about fourteen. Our meetings open with singing and prayer, often a little boy or girl is called upon to pray. Then our names are called, and in some places the children answer roll-call by standing up and re-

peating some nice sentiment, perhaps a verse of scripture. And sometimes, the children who are present are each given a pretty card. Then we have classes and are taught the Articles of Faith, the Ten Commandments, and other things. Bible stories are taught in an interesting way. I think, my little friend, you can have an idea from this of what our Primaries are like, and sometime I hope you can go to them. I am 11 years old.

Your friend,

PHEBE NORRIS.

A Good Undertaking.

MILL CREEK, UTAH.

I am eleven years old, and I mean to try to go to Sunday School and meeting and not miss one Sunday in 1901.

FURN HILL.

A Pleasant Christmas.

LANDING, IDAHO.

I live on a ranch and have a long way to go to Sunday School. Our baby is thirteen months old and can run alone. My little sister and I go to school. Our papa is on a mission in the Northern States, he has been gone eighteen months, he is in Chicago now. We just got a letter from him he said the Elders had a good time on Christmas. So did we. We went to see a Christmas tree on Christmas eve, and saw old Santa Claus. Then he came to our house and filled our stockings. I hope every little boy and girl had a good time on Christmas. Our grandma has come to stay with us until our papa comes home. I am seven years old.

LAVERN E. STEWART.

IN THY TEMPLE.

WORDS BY L. L. GREENE RICHARDS.

MUSIC ADAPTED FROM REISSIGER BY L. C. REED.

Andante.

SOP. OR
TENOR

1. In Thy Tem - ple, O our Fa - ther!
 2. In Thy Tem - ple, bles - sed Sa - vior,
 3. In Thy Tem - ple, Lord, Cre - a - tor

TENOR
OR
ALTO

p

Swell.

When from world - ly cares set free, And in love Thy
 May our faith and hopes in - crease, With a strength that
 Of the heav - ens, earth and sea, May we sense there

child - ren gath - er, To a - dore and wor - ship Thee;
 will not wa - ver, Win - ning char - i - ty and peace;
 is no great - er Bliss than comes through love for Thee;

CHORUS.



pp When the voice of Thy sweet Spir - it Soft - ly
By Thy ten - der kind cor - rec - tion, Where we
And, in all our out - ward deal - ings, May that

whis - pers to Thine own, *pp* Grant that ev - ery
doubt, Oh give us light! Ev - ery
love al - lay all strife: Guide our fond - ery
mis - our

soul may hear it, Be Thy will to each made known.
placed af - fec - tion, Gen - tly turn to un - to the right.
acts and feel - ings, Lead - ing to e - ter - nal life.

rall.



FOR MY OWN VALENTINE.

St. Valentine's day
Is welcome as May;
For it is the «love time» for birdies, they say.

Fair valentines bring
The love notes they sing,
As each fans the other with soft, fluffy wing.

Love, love—O my love!
May the swallow and dove
Teach my thoughts to be pure as the angels above.

To be truthful and wise,
Ne'er from lips or from eyes,
Let a sound or a shadow misleading arise.

For love must be chaste,
On innocence based,
Or its tender emotions are ever misplaced.

Sweet linnet and lark,
And whip-poor-will, hark!
The measures and tones of your notes I would mark.

Now soft—softly trill!
I would learn, if you will,
A love song like yours, that my love's heart would thrill.

Oh, sing, and combine
One love telling line,
That I may repeat for my own valentine!

Lula.

YOU SEND ONE DOLLAR.



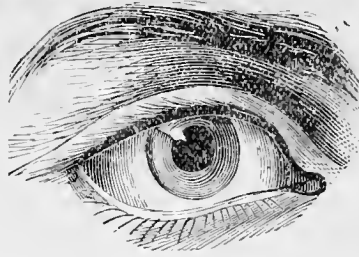
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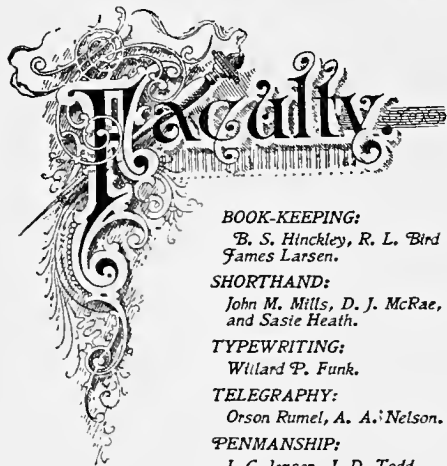
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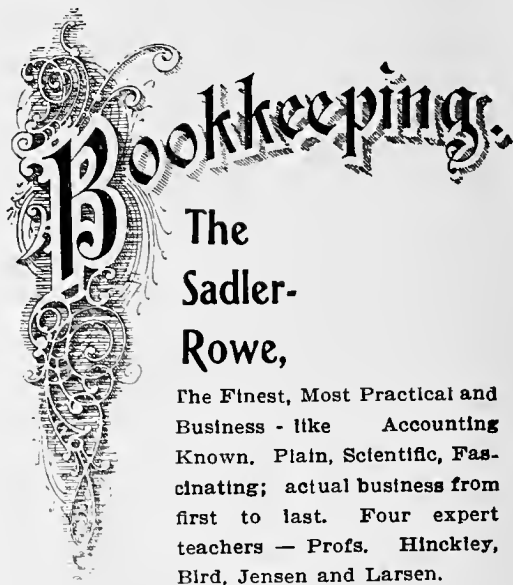
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Prize Puzzle Department.

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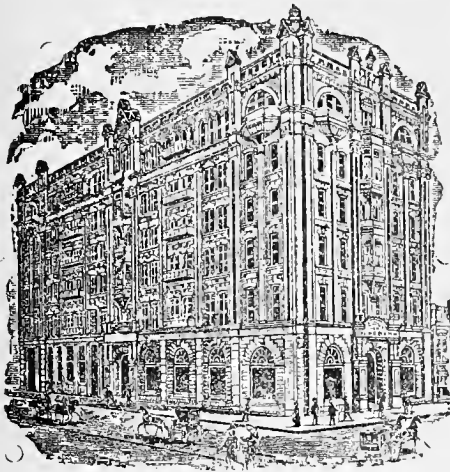
Over 300 Solutions Sent in, and Still Coming.

The following named individuals have sent in correct answers to our "Prize Rebus" of last number and every mail brings more. Our puzzle was too easy. Look out for next number; for this two prizes will be given and the time of filing answer be arranged for between receiving the magazine and posting the answer. This sentence will be illustrated and unless punctuated correctly will be ungrammatical—a prize will be given, first, for solution and then one for correct punctuation.

Sivern Rosvall, City. The Winner.
 Annie E. Nelson, Huntsville, Utah.
 Henry Anderson, Ogden.
 Ada Fawson, Grantsville, Utah.
 Zeth Snow, Providence, Utah.
 Ethel M. Rawlings, Provo, Utah.
 Mabel Anderson, Mantl, Utah.
 Chauncey Howell, Friverville, Utah.
 Annie Westring, Benjamin, Utah.
 Ellis Powelson, Goshen, Utah.
 Liza Williams, Mona, Utah.
 S. E. Josephson, Plymouth, Utah.
 T. F. Tronse, Lehi, Utah.
 Martha Waddoups, Lewiston, Ut.
 Lula Hobson, Ogden.
 Frank Stephens, Ogden.
 Lane Gleason, Garland, Utah.
 Eugene T. Woolley, Grantsville, Ut.
 Eva Manning, Hooper, Utah.
 Essie Reese, Provo, Utah.
 James H. Householder, Robinson.
 Edward H. Chambers, Ogden.
 Charlotte Steel, St. Johns, Utah.
 Alex. Tennent, Jr., Mantl, Utah.
 Ina Erickson, Mt. Pleasant, Utah.
 Benjamin F. Tanner, Ogden, Utah.
 Niffie Murdock, Charleston, Utah.
 Alice Wilker, Hinckley, Utah.
 Fred Merrill, Lehi, Utah.
 Lizzie Hobbs, Benson, Utah.
 A. H. Archibald, Mill Creek, Utah.
 Pruthia Facer, Collinston, Utah.
 Hazel Dean Golden, Nephi, Utah.
 Orson Griffin, Ogden.
 Jennie Jorgensen, Mt. Pleasant, Ut.
 Nellie Brossard, Oxford, Idaho.
 Sophia Stratton, Riverdale, Utah.
 Josephine R. Elsher, Eountiful, Ut.
 Vida Houtz, Springville, Utah.
 Rettle Stephenson, Brinton, Utah.
 Sarah Mortensen, Thatcher, Ariz.
 Polly E. Judd, Kanab, Utah.
 J. H. Harrison, Pinto, Utah.
 Louis S. Swenson, Spanish Fork, Ut.
 John Lee, Far West, Utah.
 George Hardman, Afton, Wyo.
 J. W. Betteridge, Grouse Creek, Ut.
 Willard Gardner, Cedar City, Utah.
 James Williams, Grantsville, Utah.
 M. E. Shmonds, Annabella, Utah.
 Nellie Johnson, La Grande, Oregon.
 Reed T. Johnson, Provo, Utah.
 Miss Bertha Black, Coyote, Utah.
 Millie Hancock, Burrville, Utah.
 Willmer E. Ferrin, Huntsville, Ut.
 L. B. Call, Brigham City, Utah.
 Diantha Reid, Mantl, Utah.
 Avery Bishop, Oasts, Utah.
 Lizzie Nibley, Baker City, Oregon.
 May Bartlett, Vernal, Utah.
 Surrany Ballam, Hyde Park, Utah.
 O. N. Bigelow, Eager, Arizona.
 Cynthia Bucher, Elba, Idaho.
 Lucy Monson, Malad, Idaho.
 Clarence W. Anderson, St. Johns.
 May Ford Taylor, Elba, Idaho.
 Eleanor Gifford, Springdale, Utah.
 Bertha Thompson, King, Utah.
 Irene Whitney, Sanford, Colo.
 Ester A. Hansen, Weston, Idaho.
 Augusta Fairchild, Oakley, Idaho.
 Addie Johnson, Circleville, Utah.
 Robert L. Glenn, Spring City, Ut.
 Mahonri M. Elorn, Hunter, Utah.
 Olive Freeman, Chesterfield, Idaho.
 Julian Cummings, Mill Creek, Utah.
 Emma Pike, Logan, Utah.
 Maile Dawson, Deseret, Utah.
 Emanuel Bollschweiler, Salt Lake.
 Eloise Burton, Salt Lake.
 Pearl Roberts, City.
 Leonora Davis, Provo, Utah.
 Urvin Gee, Salt Lake.
 George S. Smith, City.
 Heber G. Richards, City.
 Catherine Barlishie, Nounan, Idaho.
 C. Rushforth, Kaysville, Utah.
 Frank E. Buckwalter, City.
 Nello Bird, Murray, Utah.
 A. Stevenson, Holliday, Utah.
 Laura J. Buckley, Franklin, Ida.
 Annie S. Walker, Linden, Utah.
 Nettie Johnson, Ovid, Idaho.
 Rachel Dearden, Hennefer, Utah.
 Sophia Johnson, Glenwood, Utah.
 A. J. B. Stewart, Benjamin, Utah.
 Ida Hansen, Logan, Utah.
 Edson Whipple, Lehi, Utah.
 Mary Curdy, Ogden, Utah.
 Jennie Richards, Mendon, Utah.
 Alice Wagstaff, Charleston, Utah.
 Athena Porter, Porterville, Utah.
 Phoebe Price, Paris Idaho.
 C. Ethel Winegar, Murray, Utah.
 Lyman Kapple, Payson, Utah.
 J. L. Finlayson, Payson, Utah.
 C. Seabrook, Grantsville, Utah.
 Nellie McMullen, Heber, Utah.
 John L. Scott, East Mill Creek, Ut.
 A. L. Jorgensen, Hyde Park, Utah.
 Blanche D. Blain, Spring City, Ut.
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 Lona Clark, Springville, Utah.
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 Henry Garrett, Nephi, Utah.
 Wesley France, Centerville, Utah.
 Luella Tuckett, Mapleton, Utah.
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 Rebecca C. Allen, Hyrum, Utah.
 Leonard Miller, Murray, Utah.
 George S. Taggart, Richville, Utah.
 Clara Poulter, Ogden.
 Louis E. Boyle, Murray, Utah.
 Agnes Jones, Hennefer, Utah.
 E. Roy Boberg, Draper, Utah.
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 Nellie Outbell, Hooper, Utah.
 Ray Waters, Burrville, Utah.
 Jennie Rowe, Spanish Fork, Utah.
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 Lawrence Chipman, Am. Fork.
 George H. Leavre, Oakley, Idaho.
 Louisa Tonks, Victor, Idaho.
 Rhoda R. Robinson, Oakley, Idaho.
 Alvin E. Sundberg, Pleasant Grove.
 Alma Knight, Emery, Utah.
 John H. Thorup, College, Utah.
 Willard Whipple, Jr., Adair, Ariz.
 Arthur F. Crowther, Sanford, Colo.
 Chris. Peterson, Spring City, Utah.
 Olive Burbank, Bennington.
 James Tweedle, Summit, Utah.
 Della Brandley, Richfield, Utah.
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 Jane Bradford, Spanish Fork, Ut.
 Louisa Southwick, Liberty, Utah.
 S. E. Wright, Koshareem, Utah.
 R. W. Shipley, Paradise, Utah.
 Verner Neilson, Hyrum, Utah.
 J. A. Packer, Elgin, Idaho.
 Frank Webb, Hinckley, Utah.
 Lottie Busch, Spanish Fork, Utah.
 J. A. Jones, Taylorsville, Utah.
 O. K. Hansen, Fairview, Utah.
 Mary Riches, Salt Lake.
 Albert Jones, City.
 Laura B. Toblason, City.
 Kate Folsom, Salt Lake.
 G. Pollard Backman, Salt Lake.
 Teany Stridham, City.
 Leroy Taylor, City.
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 Dora Coffman, Springville, Utah.
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 Ezra Foss, Farmington, Utah.
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 Augusta Rawlings, Draper, Utah.
 Libby Neilson, Logan, Utah.
 Mayme Lindsay, Bennington, Ida.
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 Mayne Peery, Springville, Utah.
 Francis Charles, Riverton, Utah.
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 Emily McDonald, Holliday, Utah.
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 Mabel Peterson, Midway, Utah.
 Lexia Dastrup, Sigurd, Utah.
 Crissie Lindsay, Heber, Utah.
 Hazel Collins, Provo, Utah.
 Ethel Lambert, Granger, Utah.
 James Cullimore, Linden, Utah.
 Nora Bishop, Fillmore, Utah.
 Albert E. Walley, Fairview, Utah.
 Lillie Russon, Lehi, Utah.
 Bertha Monson, Richmond, Utah.
 Lewis W. Larson, Cove, Utah.
 J. R. Graham, Fairview, Utah.
 Francis Reeder, Ross Fork, Idaho.
 Peter Clayton, Provo, Utah.
 B. A. Fowler, Hooper, Utah.
 Alta Haymond, Springville, Utah.
 John A. Craden, Provo, Utah.
 Roy Whittaker, Nephi, Utah.
 Charles W. Dunn, College, Utah.
 Olive Porter, Orderville, Utah.
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 Rebecca Lancaster, Sandy, Utah.
 Vernetta Hunsaker, Bear River City.
 Samuel J. Orme, Willard, Idaho.
 Adelia Dalton, Rockville, Utah.
 Bertha Livingston, Fountain Green.
 Lillie Reiser, Salt Lake.
 Fred Stimpson, St. Anthony, Idaho.
 Elvin Johnson, Monroe, Utah.
 Harriet S. Potter, Midway, Utah.
 Caille Burnham, Hyde Park, Utah.
 Franklin E. Behrman, LaJara, Colo.
 Susie Welker, Bloomington, Idaho.
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 Calvin S. Smith, Salt Lake.
 D. A. Crandall, Springville, Utah.
 Annie C. Ivey, Vermillion, Utah.
 Albrema M. Shumway, Kanab, Utah.
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 David A. Johnson, Moab, Utah.
 Mary E. Anderson, Huntsville, Utah.
 James Ollerton, Parowan, Utah.
 J. S. Workman, Virgin, Utah.
 M. L. Erickson, Mantl, Utah.
 Maggie Tonks, Morgan, Utah.
 Milton Thomas, Provo, Utah.
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 J. C. Hansen, Collinston, Utah.
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 Cyrus Fackrell, Riverside, Idaho.
 Sherwin Maeser, Beaver, Utah.
 O. J. Southwick, Springville, Utah.
 H. G. Wood, Salt Lake.
 Agnes Little Felt, City.
 Meille Tew, Springville, Utah.
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TIME

TABLE.

LEAVES SALT LAKE CITY.

No. 6—For Grand Junction, Denver and points east	8:30 a. m.
No. 2—For Provo, Grand Junction and all points east	8:15 p. m.
No. 4—For Provo, Grand Junction and all points East	8:20 p. m.
No. 10—For Bingham, Lehi, Provo, Heber, Mantl, Belknap, and Intermediate points	7:50 a. m.
No. 8—For Eureka, Payson, Heber, Provo and intermediate points	5:00 p. m.
No. 3—For Ogden and the West	11:00 p. m.
No. 1—For Ogden and the West	1:00 p. m.
No. 5—For Ogden and the West	9:45 a. m.
No. 42—For Park City	8:00 a. m.

ARRIVES AT SALT LAKE CITY.

No. 5—From Provo, Grand Junction and the east	9:30 a. m.
No. 1—From Provo, Grand Junction and the east	12:45 p. m.
No. 3—From Provo, Grand Junction and the east	10:50 p. m.
No. 9—From Provo, Heber, Bingham, Eureka, Belknap, Mantl, Intermediate points	6:00 p. m.
No. 6—From Ogden and the West	8:20 a. m.
No. 2—From Ogden and the West	3:05 p. m.
No. 4—From Ogden and the West	8:10 p. m.
No. 7—From Eureka, Payson, Heber, Provo and intermediate points	10:00 a. m.
No. 41—From Park City	5:45 p. m.

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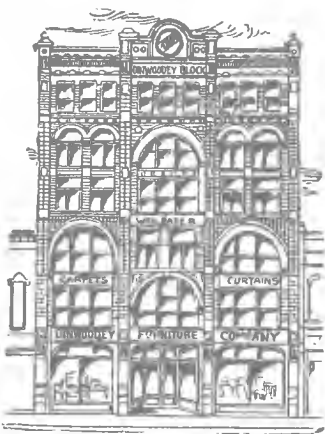
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